University Reading Room
Stanford University, Cal

Stanford University Library
DEC 2 1905

The Pacific Churchman

San Francisco, California

Volume XLI DECEMBER 1, 1905. Number 9

PRINCIPAL CONTENTS.

Page.

EDITORIAL: Thanksgiving—The Sacredness of Worship—The Case of Dr. Irvine 3, 4
SEVENTH MISSIONARY DISTRICT: Los Angeles—Boise 4
Clergyman's Retiring Fund Society 5
General Church News 5
All Saints' by Elizabeth Wayman 5
Pilgrims of Light—Julia H. S. Bergeia 5
NOTES AND COMMENTS 6
Notes of a Trip to the East 7
CORRESPONDENCE: Honor Among Clergymen—A Correction 7, 13
Journal of Bishop of California 8
Personals and Notices 9
MISSIONARY COMMENT: Dr. L. Lloyd and the Episcopate—Honor Among Parishes 10
Woman's Auxiliary 11
Diocesan News 11
Church Extension Fund 12
Literature of the Day 13, 14, 15

JUST OUT
THE BOOK OF THE YEAR
Religion and Politics
By ALGERNON S. CRAPSEY, S.T.D.
Rector St. Andrew's Church, Rochester, N. Y.

We have twice gone over this interesting series of lecture sermons upon the interaction of Church and State in mediæval, and specially enjoyed the application principles to the solution of modern, problems. Mr. Crapsey has a clear insight into the workings of the different institutions, and he treats his subject without the least prejudice.—*The Canadian Churchman.*

12mo., cloth, $1.25 net. By mail, $1.37

THOMAS WHITTAKER
.....Publisher.....
2 & 3 Bible House, New York.

O. LUETKE
227-229 W. 29th Street, New York
Art Church Worker
Metal, Wood, Marble, Etc.
Memorials of Highest Grade of Workmanship

A. Zellerbach & Sons
416 SANSOME ST.
SAN FRANCISCO, CAL.
PAPER

CHRISTMAS GIFTS TO THE CHURCH
If you desire to present any article to your PARISH CHURCH, it will be necessary to decide on it at once.
CAN WE NOT HELP YOU?
Send for Illustrated Handbook
J. & R. LAMB
23, 25 and 27 Sixth Avenue, New York

Church Metal Work
— and —
Stained Glass
Send for Catalogues Suggesting Memorials.
The Gorham Company
SILVERSMITHS
Broadway and 19th St., New York.
San Francisco Office, - - - 118 and 120 Sutter St.

GOODYEAR'S RUBBER GOODS
"GOLD SEAL" THE BEST MADE
Rubber Hose, Belting and Packings
We are Headquarters for Everything Made of Rubber.
GOODYEAR RUBBER COMPANY
President. R. H. PEASE, Treasurer. F. M. SHEPHARD, Jr., Secretary. C. F. RUNYON,
573-575-577-579 Market St. - - - - - San Francisco

When writing advertisers please mention THE PACIFIC CHURCHMAN.

San Mateo, Cal.

St. Margaret's Hall

Full Academic and College Preparatory Courses, as well as thorough Primary Instruction. Music under the direction of masters.

For Illustrated Book of Information apply to

MISS ELEANOR TEBBETTS,
PRINCIPAL

THE
JOHN TENNANT MEMORIAL
HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

EDWARD E. OSBORN

Patent Attorney

212 SANSOME STREET

Patents Trade Marks Copyrights

San Francisco, Cal.

IRVING INSTITUTE

Select Boarding and Day School for Girls.

Elegant and commodious buildings on the northeast corner of California and Buchanan Sts., San Francisco. Twenty-seventh year. Twenty-one teachers. Full Academic and College Preparatory Courses. Accredited to the universities. Conservatory of Music, Art, and Elocution. Also thorough Primary Instruction. For further information address

Mrs. Edw. B. Church, Principal, or
G. H. Kellogg, Business Manager,
2126 California St., San Francisco, Cal.

San Rafael, Cal.

THE

Hitchcock Military Academy

Separate building for young boys.

For catalogues and views apply to

REV. CHAS. HITCHCOCK, Rector.

San Mateo, Cal.

St. Matthew's School for Boys

Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D. For Catalogue and Illustrated Circular address

REV. W. A. BREWER, A.B.,
Rector and Principal.

IONA CHURCHYARD

Cypress Lawn Cemetery

Section reserved for members of the Episcopal Church

City Office: 1504 MARKET STREET
San Francisco, Cal.

CHURCH FURNISHINGS

In Gold, Silver and Brass
CHURCH AND CHANCEL FURNITURE
Write for Catalogue. Correspondence Solicited.

W. & E. SCHMIDT CO.
308 Third St., Milwaukee, Wis.

BELLS

Send for Catalogue

Steel Alloy Church and School Bells.
The C. S. BELL CO., Hillsboro, O.

HOAG & LANSDALE

Real Estate Brokers

108 Montgomery Street, San Francisco

THE

HARTFORD

FIRE INSURANCE COMPANY

Organized in 1794

ASSETS - - - - - - - - $14,542,952.28
NET SURPLUS - - - - - - 3,937,796.87

PALACHE & HEWITT, General Agents.

Pacific Department, 313 California Street, San Francisco, Cal.

SPECIAL AGENTS AND ADJUSTERS:
J. J. Agard, J. J. Dennis, John M. Holmes, W. O. Morgan, C. A. Schallenberger, P. H. Griffith.
ADAM GILLILAND, Manager City Department.

St. Luke's Hospital

Valencia St., near junction of Mission St.
Incorporated in 1871.

C. D. HAVEN, President. A. N. DROWN, Vice-President.
SIDNEY M. VAN WYCK, Jr., Sec'y.
VEN. JOHN A. EMERY, Treas.

BOARD OF DIRECTORS.

RT. REV. WM. FORD NICHOLS, A. N. DROWN, C. D. HAVEN, VEN. JOHN A. EMERY, WM. H. CROCKER, WM. MINTZER, WARREN R. PORTER, R. A. HOLCOMBE.
REV. J. F. TRIVETT, Superintendent.

This is a General Hospital under the auspices of the Episcopal Church, for the treatment of all diseases except those of a contagious nature. The buildings are warmed throughout by steam radiators and well ventilated. The new Gibbs Pavilion is practically fireproof. The surgical operating rooms are complete in all of their appointments.

An X-RAY EQUIPMENT has recently been added

WELLINGTON COAL

BEST

FOR FAMILY USE

The Pacific Churchman

Speaking the Truth in Love.

DECEMBER 1, 1905.

THANKSGIVING. If we are to thank God for general prosperity, our thanks this year must come from full hearts. If we are to thank Him for blessings to the nation which are other than those of material prosperity, we may again speak from full hearts. No close observer of the national life can fail to recognize that the year has meant great gain in the arousing of the public conscience. We believe nothing like it has ever been seen on so large a scale. Corruption in public service has been mercilessly exposed. Even United States Senators have had to stand before the bar and take their conviction—as powerless to resist as the newest immigrant. The system of bosses has been shaken to its foundations. It stands and will stand "yet a little while," but we believe that its doom is written in the Book of Destiny. The misuse of corporate powers, the conscienceless use for personal gain of trust funds, the devious methods of "high finance" have received scathing public condemnation. The Church has had forced upon her the question of her alliance with wealth and has found her voice in large measure. California lags behind. San Francisco has been contented to remain boss-ridden; but behind her decision there were other motives. To a majority of her citizens we believe the issue did not seem a clear moral issue at all.

Whatever, then, our exceptions, we cannot but thank God that real progress in these higher matters has been made. Thanksgiving is a national day. Our worship upon it is enjoined not by the Church, but by the State. It is the duty of a patriot to go to church and offer thanksgiving as a citizen. And, therefore, whatever his grounds for private thanksgiving, they are lost sight of altogether in the spirit of the day before those blessings which have deeply affected the life of the nation.

THE SACREDNESS OF WORSHIP. In a striking address upon "Spiritual Experience and Theological Science," recently published, President Hall of Union Seminary speaks of the difficulties and dangers besetting modern Protestantism. He finds a growing apprehension that something is wrong. There seems to be a lack of power in its appeal to the people, a sense of declining influence. In searching for the cause of this phenomenon, he uses words so significant that we venture to quote at length. "Is the religious power in Protestantism," he says, "waning because Protestantism is losing touch with historical Christianity? Is there a drift, for the most part an unconscious drift, from the greatest historical factor of the Christian Church, a sense of the sacredness of worship growing out of a sense of awe in the presence of God? 'Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.' Is this sense of the Presence of God declining in Protestant worship? To affirm that it is declining is to speak with improper assurance. I make no such affirmation. But I do affirm that there are influences present in large sections of American Protestantism which, unless they be controlled within their reasonable and proportionate areas, threaten to impair that popular sense of the Divine Majesty, and to pervert that normal instinct for worship which are the bases of all religion and, in supreme measure, are the historical attributes of pure Christianity."

That these words are essentially true no one at all familiar with modern Protestantism can doubt. Particularly in this newer part of the country is one impressed by the vast change which has come over Protestantism in these lines. There was a time when most of the Protestant churches were profoundly conscious of the roots of their own life in the past and of the need of dignity and reverence in worship. But here at any rate one finds little of it remaining. The real ignorance of historic Christianity is appalling. There is for example a rapidly growing neglect of the Sacraments, a total disregard of the place they have played in the life of the Church. There is a distinct secularization of places of worship, and while one marks the new interest in liturgical worship one sees that it is as yet a blind groping, unconscious of its own meaning. We have not, however, said these things simply to point out that we believe the eminent Protestant who thus criticizes his own spiritual mother is right, although from our point of view, which is both Catholic and Protestant, he is of course right. We have said them to impress upon our own clergy and laity the weight of our responsibility.

We have preserved for Protestantism the very things which Protestantism to-day needs. We have kept the historic sense; we have kept the awe of the Divine Presence; we have understood the need of the holy places. These things we have, but we have them not for ourselves, but for the world. Protestantism recognizes us as Protestant, and Protestant we are. We have the sympathetic hearing of the Protestant world. Let us then courageously, broadly, tactfully put ourselves in closest touch with it and contribute to it that profoundly Catholic element which it has been our mission to preserve. Now is our opportunity, for now the need of what we have is beginning to be felt.

THE CASE OF DR. IRVINE. We cannot pass by this flagrant violation of historic precedent and of ecclesiastical courtesy without saying a word as to its bearing. As is well known to our readers, Dr. I. N. W. Irvine, deposed from our ministry on charges of immoral conduct, was on November 5th "ordained" a priest of the Russian Church by Archbishop Tikhon. We are tempted to feel that the mere ecclesiastical aspects of the case have been too much emphasized. We think that in some respects a far more serious charge comes against the Orthodox Church on purely moral grounds. Whatever Archbishop Tikhon may think of his guilt, Dr. Irvine stands convicted of immorality by a court of this Church. It is a perilous thing for any Christian body to take up such a man. The ordinary man in the street will think twice before he will believe that a Church which does such a thing with its eyes open can be standing for the righteousness of God.

The other suggestion which comes to us is that of the futility of wasting valuable strength and time in attempting to bring about closer union with a Church which can take such ground. We believe in such union.

We hope for it, and pray for it. But for practical effort what waste to go a-seeking after unity with this body so alien to our own in spirit, while all around us are millions of American Christians, of like sympathies and aims, of kindred interests—children of our own Church, although estranged. Let us use the "talents" God has given us where the investment will be most profitable.

SEVENTH MISSIONARY DISTRICT

LOS ANGELES LETTER.

On the wall of the ante-room of the Bishop's office in St. Paul's Parish House hangs a very remarkable map, spotted with ink-marks and red seals and bristling with all sorts and conditions of pins. It is a map of the city of Los Angeles, and represents the careful studies made by the Bishop this summer of the social and religious conditions of Los Angeles. The distribution of churches and schoolhouses is indicated by the marks and labels, while each pin represents a communicant, the color of the head being the index to the parochial connection of the same. While the clergy took vacations this past summer the Bishop stood by his post and made plans. Instead of leaving the development of the Church to follow the lines of least resistance he is perfecting plans of campaign and proposes to distribute his forces in such a way that with the growth of the city the whole territory shall be at least approximately covered. The outcome of the Bishop's exposure of Church conditions in the diocese, at the Diocesan Convention in May, seems likely to be not an evangelistic campaign, as was expected, but what in the long run may prove to be of more permanent effect—an era of expansion through the establishment of new Sunday-schools and missions. The goal set for this year is that every church in the city shall "double up" by opening at least one new center of work. Already St. Athanasius is undertaking new work in the West Temple district, the popular hill country in the northwestern part of the city. St. Luke's, in the southwest, which only last summer became a parish, is planning to remove to a new site from which the territory of St. Luke's Mission and of St. Barnabas in the Fields can be covered, and to utilize the St. Barnabas building for a new work in the northern part of the present parish. Lots have been procured for two missions in the growing southwest. Deaconess Grebe has begun visiting, and soon new buildings will be erected. St. Paul's and Christ Church are also planning work at new points.

The settlement work at the Church of the Neighborhood, in charge of the City Missionary, gives promise of increased usefulness. Two permanent workers have been secured—Miss Eleanor C. Morison as district nurse and Miss Mary L. Steiger as resident woman worker. The new settlement building, built by volunteer labor, union and non-union, professional and amateur, is nearing completion. All departments of the work are growing in influence, not excepting the religious services. In line with the general movement for expansion plans are being made for extending the religious work at least into the large working district that lies in the direction of the heart of the city.

The Rev. Baker P. Lee is rapidly developing the great latent forces of Christ Church Parish. On Sunday morning, November 5th, in the parish church a class of 137 was presented for confirmation, by which, according to our boastful local papers, the record for confirmation classes in the West was broken by several points. Inasmuch as Los Angeles has the best climate on earth, the finest street-car system in the United States, and the largest business block west of Chicago, it seems to the papers eminently appropriate that she should produce the largest confirmation class ever got together west of the Mississippi. Mr. Lee has organized a military company among the boys of his parish. It has forty-eight members, of whom twenty-six were confirmed on November 5th. He has also formed a men's club with more than seventy-five members. This club is said to be making plans for a clubhouse which will be situated in the Westlake district, and will contain a plunge, billiard and pool rooms, bowling alley, reading-rooms, and other features of the modern clubhouse. The cadets are to have their armory in the same building. In the vein of the confirmation reports already referred to the "Evening Express" of November 6th announces that "before long Christ Church will be supporting the most extensive institutional work of any church in the West."

Reports from the Convocation of San Bernardino indicate that the work of the Church is in a less encouraging condition than could be wished. The succession of years with meager rainfall has actually depopulated some of the smaller communities, necessitating the abandonment of the work. There are, of course, pleasant exceptions. In the thriving valley of Hemet work has been established by the Rev. D. T. Booth, of San Jacinto. Also a promising work has been begun by the general missionary, the Rev. Joseph McConnell, at the Needles, which enjoys the distinction of being the hottest place in the United States. The missionary has also established work at Banning, which work has been taken in charge by the rectors of Riverside and Redlands. Probably the most promising parish in all this section is that of Trinity Church, Redlands. With the superb climate and location of Redlands to draw people from all parts of the land; with the very great advantage of a beautiful building, the gift in large part of one person, and with the efficient leadership of the Rev. Angus M. Porter, this church can hardly fail to have a rapid growth.

The action of the Convocation of Los Angeles last June in sending a representative to seek admission to the Central Council of Labor has borne unexpected fruit. At a meeting of that body about four weeks ago the "fraternal delegate," as he is called, was invited by vote of the Council to open all of their meetings with prayer, and such is now the regular order of the Council. He has been treated with every courtesy by the members of that body, and there are many indications that his presence among them is not merely tolerated but appreciated. The Central Labor Council of Los Angeles is an eminently respectable body, and conducts its affairs with dignity and strength. The labor movement in this city seems, on the whole, to be on a higher plane than the corresponding movement in San Francisco.

T. C. M.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop. It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiermen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild, frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them to the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's House. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

CLERGYMEN'S RETIRING FUND SOCIETY.

The annual meeting of the Clergymen's Retiring Fund Society was held November 10th in the Church Missions House, New York, the Bishop of Long Island in the chair. From the reports of the treasurer and financial secretary it appears that the society has completed the most prosperous year of its history. The figures indicating growth are gratifyingly larger, and the addition to the permanent fund is especially noteworthy. The total income for the year is $39,607.64. The net increase of the invested fund is $21,942, so that it now stands at $235,344.81. The present membership is 742, including 46 of the bishops. Annuities are paid to 299, and the amount to be divided among them this month is $14,470.53. There is no annuitant who has not received back during the last four years more than all he has contributed to the treasury.

In view of what the society has done, is doing, and is so well equipped to do for the old clergy, it surely has a rightful claim upon the sympathy and liberality of the Church. The clergy can contribute to it with the certainty that every dollar will yield a rich return beginning with their sixtieth year, and their annuity will come to them because they have a right to it upon the ground that they have helped to accumulate the fund from which it is derived. Nor need they wait for a fund to be accumulated. The $235,000 already in hand is a persuasive invitation to every clergyman of whatever age to identify himself as a contributor with the Clergymen's Retiring Fund Society, and thus entitle himself to a share in its income, which, if he be already sixty, he can begin to enjoy at once.

The office of the society is in the Church Missions House, New York, to which address all communications for the treasurer or the financial secretary should be sent.

Officers of the society were elected as follows: President, the Right Rev. Frederick Burgess, D.D.; secretary, Mr. J. Van Vechten Olcott; treasurer, Mr. Elihu Chauncey; financial secretary, Rev. Henry Anstice, D.D.; committee on trust funds—Rev. W. H. Vibbert, D.D., Mr. J. V. V. Olcott, Mr. Francis M. Bacon. Mr. Wilhelmus Mynderse was elected to fill a vacancy in the Board of Directors. The custodian of the trust funds is the Union Trust Company of New York.

GENERAL CHURCH NEWS.

St. Paul's, East Chester, New York, just north of the present limits of the metropolis, is one of the very few of the pre-Revolution churches still left to us, and it is surrounded by the graves of more than two thousand Colonials and Huguenots, many of whom actually died within its stone walls, the building being used as a hospital during the war. Though begun eleven years before the Declaration of Independence, it was not consecrated till forty years later, and its centennial was celebrated the other day with services which were attended by many New York and Westchester clergymen. The sermon preached at the consecration by the then vicar of St. John's Chapel, New York, the Rev. Dr. Wilkins, was read by the present vicar, the Rev. P. A. H Brown, and at a meeting in the churchyard in the afternoon a historical paper was read by the Rev. Dr. W. S. Coffey, who has been rector of St. Paul's for fifty-three years. Thanks to the watchful care of the rector, the church's records, which contain many interesting details of past family histories, have been preserved complete.

The Rev. Dr. A. S. Lloyd, general secretary to the Board of Missions, has again been chosen for enrollment among the episcopate, this time as Bishop Coadjutor of Southern Virginia. The fact that this is his native State will, it is thought, be a stronger reason for accepting this the third election to a bishopric than either of the previous ones could advance, and much work for which he is peculiarly fitted needs to be done in this field; but the reverend doctor's work in the Church Missions House and wherever the cause of missions is being presented is so valuable that but little anxiety is felt respecting his reply. Dr. Lloyd was graduated at the Theological Seminary of Virginia, and after five years' work in the missionary field in that State became rector of St. Luke's, Norfolk, and resigned to accept his present post.

A careful census of the Jewish people living to-day places their number at upwards of eleven and a quarter millions, which is more than eleven times the number believed to have been living in the middle of the eighteenth century and an increase almost as miraculous as any recorded at various epochs of their history in the Old Testament. If we may believe the statement of Tacitus respecting the population of Jerusalem at its fall, New York contains to-day a larger number of Jews than was ever before to be found in one city.

The Rev. Frederick Foote Johnson was consecrated Bishop Coadjutor of South Dakota in Trinity Church, Newtown, Conn., November 2d. Seven bishops and eighty clergymen took part or were present at the service, the consecrating bishops being Bishops Tuttle, Whitaker, and Vinton, Bishop Hare being unavoidably absent. The preacher, Bishop Jaggar, took for his text Ex. xxxiv, 29: "Moses wist not that the skin of his face shone while he talked with Him." The depths of being in which, said the Bishop, a man lived, and its effects on his own character, not his achievements, gave the real force to his ministry. The Presiding Bishop, speaking at the luncheon in the afternoon, said there were at that moment just a hundred living bishops of the American Episcopate. (One of the hundred, Dr. Davies, passed away eight days later.)

The British Bible Society held a great thanksgiving service on November 7th to celebrate the completion of its centenary fund of 250,000 guineas ($1,500,000). By far the greater part of this sum came in the form of small—some very small—gifts from comparatively poor people.

The committee in the diocese of Western New York charged with investigation of utterances of the Rev. A. S. Crapsey, D.D., has reported to the Bishop, and by a majority of three to two declines to present Dr. Crapsey for trial, not believing that his published expressions would be sufficient to convict him of heresy in an ecclesiastical or civil court. Dr. Crapsey, however, impressed them as being "a man who easily surrenders himself to his intellectual vagaries, the thing which for the time being appears to him to be true being advocated by him with remarkable eloquence. He has now taken up with the theory of 'spiritual interpretation' and the opinions of the extreme rationalistic school of theology." The minority, on the other hand, find in "Religion and Politics" utterances which in their opinion contain a denial of the facts stated in two of the clauses of the Apostles' Creed.

ALL SAINTS.

When summer harvests are gathered,
  And meadows are bare and brown,
And the chill wind's sad vibrations
  Shake the dead leaves fluttering down;
In the dreamy autumn season,
  When hearts forget to be gay,
Comes a time for hallowed reflection—
  The beautiful All Saints' Day.

Oh, memories, kind and tender,
  To earth's sorrowing children bring
Glad thoughts of loved and lost ones
  That dwell with their Lord and King.

We know that with angels in glory
  They sing Christ's praises sweet,
While lonely ones at earthly shrines
  All trembling, fall at His feet,
To gaze with purest affection
  On the pictures fond Memory paints,
And bless the dear Lord for His witness
  In the lives of His glorified saints.

—Elizabeth Wayman.

PILGRIMS OF LIGHT.

Splendor of morn: a lingering wreath of mist,
  Silver and rose, around Diablo's crest;
  Pennons of crimson floating to the west!
Radiant the hill-tops which the dawn has kissed;
Each shadowed vale a lake of amethyst!
  Rises afar the anthem of the sea,
  And from the wood the birds' sweet minstrelsy;
So Nature wakens to her morning tryst.

Arise, beloved! for the night is spent!
  Vanished the darkness and the fearsome way;
  Welcome the dayspring and the sun's glad ray!
Now leads our path by deep wells of content;
  By hill and dale, through meadows fair and bright,
  Let us go singing—pilgrims of the light!

—Julia H. S. Bugeia.

NOTES AND COMMENTS

The Monitor makes a little merry over the recent discussion at Grace Church on the subject of church federation. If it were worth while, it would not be difficult to parody the writer's arguments, as, for instance, where he says that "the genius of Protestantism is essentially opposed to unity." We might retort that "the genius of Roman Catholicism is essentially allied to despotism and obscurantism," and we might adduce evidence enough to prove our thesis anywhere during the past half-dozen centuries. We refrain, however, from this attempt. What we have to do is to assert and to demonstrate the possibility of the reunion of English-speaking Christianity along definitely catholic lines. Fortunately, the appeal to the action and the condition of the Church of the first six centuries is still open to us, as it is not open to the ultramontanist; and with that behind us we need not be much concerned. At present, too, what is most vital in Christendom—the Roman Catholic Professor Funk being our witness—is to be found in those countries in which Protestantism is the religion of the great majority; so that, bad as our divisions are, they have not worked for the destruction of the faith nor for the debasement of the Christian ideal. If it comes to a show of hands, we are quite willing to accept the consequences of an alliance even with the most dissident of our "brethren of the separation," as compared with the adherents of the Vatican.

Hand in hand with the political and economic reforms in Russia comes a reform which is distinctly religious. Hitherto the position of Protestants and Roman Catholics in the empire has been little better than that of the Jews, except for the fact that the latter have been the subjects of a race hatred not applying to the former; but now something very like freedom of religious belief and action is provided for, and we may confidently hope for one result of this new condition in the regeneration of the Orthodox Church itself. Not the least of the ill effects of the schism between East and West has been seen in the shutting out from the currents of the Greek-speaking Church of the more vigorous impulses of Western Europe, with all the concomitants of a practically paralyzed Christendom in the face of the Moslem invasion. For this condition, West as well as East has been to blame, and West as well as East stands to-day attainted at the bar of candid history. We cannot shelve our responsibility for the welfare of the whole simply by asserting that, in the condition which has arisen, others as well as we have been to blame. It is part of the sad irony of things, as it is also part of the Nemesis of history, that Western Europe should for nearly a century have been the bulwark of the Turk, and that the presence of the Crescent west of the Euxine should be due to the bayonets of the Anglican and the Romanist.

Dark as is the situation in Russia, it is apparently a darkness which preludes a brighter dawn. For centuries the governing classes in that unhappy country have exploited its resources along the line of their own personal interests as ruthlessly as the American monopolist of to-day crushes out his business rivals. As a consequence, the land has come to be held almost entirely by a limited number of persons, and, at least in the rural districts,—and the whole country is largely rural,—this means that practically the entire source of subsistence is in the hands of the greater nobles. Already machinery is being devised looking to the sale of a large part of the imperial domain in small allotments on easy terms of payment so that some considerable share of the people may become landowners at an early date, and a measure of wholesale political reform is being pushed with the utmost practicable rapidity. That any suddenly devised measure of economic or administrative reform can in a moment heal the ills of centuries is too much to expect, and the mass of Russian misery is so great and so little intelligent as to be practically helpless except as a huge force in revolt but during the past few weeks the popular voice has been making itself felt as it had never been felt before, and the world is witnessing the beginning of a movement which must make for freedom and for humanity throughout the whole of the Czar's dominions.

An interesting feature of the recent election contest in this city was the vigorous stand taken by the Roman Catholic authorities in favor of high license. Claiming something like forty per cent of the total population of San Francisco as at least nominally adherents of the Roman faith, it is plain that a large measure of responsibility rests upon the Roman Church for the condition which prevails among us. It is true also, we believe,—as has often been asserted,—that the number of Roman Catholics engaged in the saloon business, both in this city and in our larger centers generally, is greater than it should be if the proportion of Romanists to the whole population were alone considered. In other words, in a city in which the proportion of Romanists to non Romanists is thirty-three per cent, it is usually found, we believe, that more than one third of the retail liquor-sellers are adherents of the Roman Church, and this in spite of the fact that the irreligious and the non-religious are counted in the other category. This means that the responsibility of the Roman authorities for the due control of the business is greater than that of the ordinary citizen. We are sorry, therefore, that, in spite of the vigorous efforts of Archbishop Montgomery and the editor of *The Monitor*—both of whom ably seconded the citizens' movement for an increase in the license fee—the battle this time should have been lost.

The death of young Van Bokkelen on the field at San Jose calls attention once more to the danger which attends the game of football as at present played and the opportunity for deliberate brutality which it presents to the unscrupulous contestant. If we may believe current reports, young Van Bokkelen did not enter the game willingly, but was persuaded to play by those to whom the success of his school counted for more than the matter of his personal safety. At any rate, it seems clear that he had decided to retire from the team after the game, and it is stated that his father was present that afternoon at the boy's request to witness his closing play. That the game ended so disastrously for him, and that his father was called upon to be a powerless spectator while his son was being done to death, was due primarily to two things: One is the fostering by the heads of our educational institutions of the spirit of an athleticism which must hold up the reputation of its alma mater by winning at any hazard; the other is the eagerness with which thousands of men and women flock to witness what at the best is dangerously brutal and may at any moment become

murderous. With the natural instinct of boys and men for athletic contests the writer of this paragraph has no quarrel; in all ages they have been parts of the self-expression of healthy human life, and are likely so to continue. But it is one thing for the heads of our institutions of learning and the public generally to lend their approval to gentlemanly and sportsmanlike competition; it is another thing to lend such approval to exhibitions of what is at best sheer animal force, and at its worst is a planned brutality. At present the attitude of the heads of our institutions of learning and of the men and women who attend the games makes for a disregard of human life and for the glorifying of the purely brutelike. The remedy is entirely in the hands of these two classes, and on them, more even than on the players themselves, rests the responsibility for the continuance of a situation which lends itself so naturally to occurrences like that which befell at San Jose. Let the heads of our greater universities set the example of steadily discountenancing the game of football as at present played, and let men and women of ordinary culture and sensibility stay away from any place where brutality is likely to be exhibited in their presence, and the fight for a more human, as well as a more genuinely sportsmanlike, spirit in athleticism will be won in a single season.

NOTES OF A TRIP TO THE EAST.

The fine singing of the vested choirs was one of the things we especially noted in such of the Chicago churches as we had the opportunity to attend.

So far I have been able to go through two of the new cathedrals now in process of construction—Trinity, in Cleveland, and All Saints', in Albany. Both are large and imposing buildings. Trinity, Cleveland, on Euclid Avenue, not too far out, has its solid stone walls up, including the great square tower, rising some 120 feet over the crossing, and the roofs all on. Inside there is a dense mass of scaffolding, through which one could still get some idea, however, of the beauty and dignity that will characterize the interior, the total inside measurements of which are 163 feet 4 inches from east to west, and the width at transepts 107 feet 4 inches. The large chapel and parish-house are already complete and in use.

In Albany All Saints' Cathedral is so far along that the whole structure is in use, although a great deal is yet to be done both outside and within. Only the chancel end is finished—all in solid stone and tiling; the great organ is in place, and nearly all the chancel furnishings. The altar, in solid marble, is fourteen feet in length, and is majestic in its simple form. The great depth of the choir is quite in keeping with one's idea of a cathedral, sustained as it is by its lofty height, and furnished with the Episcopal throne and stalls for the dignitaries of the Church, and other suitable and useful embellishments. Across the street and adjoining the cathedral are St. Agnes' School, the Child's Hospital, the House of the Sisterhood of the Holy Child Jesus, the Deanery, parish-house, etc., all making, perhaps, one of the finest clusters of church buildings in the country. One cannot but hope that some day the block or two of ordinary houses between this and the State House may be removed and the ground made into park, for, as it is, the cathedral is almost without perspective, except as it towers above its surroundings.

Our next stopping-place was at Brandon, in the midst of the Green Mountain State, and the birthplace, by the way, of Stephen A. Douglas, and the cottage where he was born is still standing. And near here lives, in as quiet dignity as his active, restless mind will allow, the Rev. D. D. Chapin, one time editor of "The Pacific Churchman."

We of California, with no disloyalty to our own natural beauties, cannot fail to be impressed here with the difference in kind of beauty, and to be filled with "the very joy of living"—thanks extended to Theodore Roosevelt for the expression—as we look out upon the sublime panorama of the ridges of the Adirondacks and the Green Mountains, all robed in the glory of the autumn coloring. The mind is filled, and the heart thrills with grateful love that such scenes are spread before us. "I will lift up mine eyes unto the hills from whence cometh my help." Move the eyes north, south, east, or west from the high plateaus of Vermont; the thought is the same: "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors." These mountains are hoary with years, but they are only "stairways to heaven showing the level track" and drawing into their protecting shadows the little valleys standing thick with corn and the smiling meadows supplying grazing herds. Set like sapphires in the autumn gold of maple groves are shining lakelets and rippling streams to supply the purest water to the valleys. Surely it was a beauteous land our forebears found here.

D. O. K.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

HONOR AMONG CLERGYMEN.

To the Editor of "The Pacific Churchman."

Sir:—The obvious idea of the editorial on "Honor Among Clergymen" in your last issue, as of a former one in the issue of October 15th, is that the great Creeds of the Church, the Nicene and the Apostles', **have no historical foundation or value whatever.** Their true and essential value is of a spiritual character. People no longer interpret them with the bald literalness of a former age. **Tempora mutantur, nos et mutamur in illis.** The clauses on the Second Advent, the Descent into Hades, the Communion of Saints, are shorn of their ancient meaning for modern ears. A man's "view of the world will determine what kind of fact" shall be associated with each of these ambiguous propositions. In a word, every man may enjoy unlimited latitude of construction as to the cardinal data of the Christian religion, shall be at liberty to tear the very heart out of the ancient creeds, and may teach and preach such an eviscerated gospel if his own private "view of the world" require it.

Sir, I am compelled to lodge my personal protest against such teaching as this as a deadly contradiction of the faith that was once for all delivered. The gospel is the power of God to every one that believeth, and the faith for which the apostles laid down their lives, which the noble army of martyrs sealed with their heroic blood, was the faith not in a merely spiritual resurrection but in one that was absolutely actual and historical.

The writer of the editorials in question does not indeed specify the resurrection clause in the Creeds among those others of which he claims the interpretation has changed from age to age, but the inference is unavoidable. His argument leads to one conclusion—that the Creed is a whole, that as a whole it has no historical value, and therefore the Resurrection of the Lord on the third day from the dead is no more a vital fact than those other propositions which he mentions.

From such "erroneous and strange doctrines contrary to God's word" may the good Lord deliver the subscribers to the official organ of this diocese.

To "drive away" such casuistry as this from the Church the Nicene Creed was formulated in the fourth century, and the reverend writer of these editorials himself promised solemnly at his own ordination to do that very thing.

Sir, when I cease to believe in the resurrection as a **fact,** when I no longer believe in it as a **historical event,** when my "view of the world" is of such an advanced sort that I regard it in any other light than as the foundation out of which the Church grew at the beginning—upon which it has stood through all the ages and stands, thank God, to-day—then it will be time for me to resign my commission in the Catholic and Apostolic Church and betake myself to some other communion where precisely such "erroneous and strange doctrines" as these do obtain, for my merely spiritual conception of this "particular phrase" of the Creed, "He rose again the third day from the dead," will no longer be Catholic but Unitarian.

Faithfully yours,

DAVID EVANS.

To the Editor of "The Pacific Churchman":

In reply to your second editorial on "Honor Among Clergymen" in your issue of November 15th, I must continue to maintain my original position, which was that when a man has departed from the Church's current belief common honesty compels him to renounce the Church's commission to preach and teach in her name. Your attempt to separate the "spiritual facts" from the "historical facts" of the Creed must be regarded as a failure. When you say "The essential fact for the Creed is the spiritual fact, not the historical," you state only a half-truth. The Church's position is that the essential fact of the Creed is the spiritual fact, but based upon and growing out of the historical fact. You are right, I believe, in maintaining that the spiritual facts may, or rather must, be continually reinterpreted to meet new conditions, but the historical facts, having once taken place, can never change.

For illustration, the Creed requires one to say "I believe in Jesus Christ, who . . . was crucified for us under Pontius

(Continued on page 13.)

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

published by the Diocese of California and in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.

San Francisco, Cal.

Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.

BOARD OF TRUSTEES.

MR. A. C. KAINS
MR. WILLIAM MINTZER
REV. N. B. W. GALLWEY

BOARD OF EDITORS.

REV. EDW. L. PARSONS
REV. N. B. W. GALLWEY
REV. WM. HIGGS
REV. HENRY HOWITT
REV. MARDON D. WILSON

ASSOCIATE EDITORS.

REV. EDGAR F. GEE
REV. WILLIAM N. GUTHRIE
REV. H. H. POWELL, PH. D.
REV. LOUIS C. SANFORD

BUSINESS MANAGER.

REV. MARDON D. WILSON

ALL SUBSCRIPTIONS CONTINUED unless ordered discontinued.

NEW SUBSCRIPTIONS are acknowledged by sending the paper.

When a CHANGE OF ADDRESS is desired, BOTH the OLD and the NEW ADDRESS must be given, including TOWN, COUNTY and STATE. We do not send RECEIPTS for subscription unless the request is accompanied with a stamp. The date on your wrapper will indicate, within two weeks, that the remittance was received.

ADVERTISING RATES: FOR DISPLAY ADVERTISEMENTS, rates given on application.

SUBSCRIPTIONS, both new and old, can be paid at the New Book Store, 23 Grant Avenue, Mr. L. H. Cary, Manager.

Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1.—Fast.
3.—I. Sunday in Advent. (Violet.)
8.—Fast.
10.—II. Sunday in Advent. (Violet.)
15.—Fast.
17.—III. Sunday in Advent. (Violet.)
20.—Ember Day. (Red at Evensong.)
21.—St. Thomas, Apostle. (Red.)
22.—Ember Day: Fast.
23.—Ember Day: Fast.
24.—IV. Sunday in Advent. (Violet; white at Evensong.)
25.—Christmas Day. (White.)
26.—St. Stephen, Martyr. (Red.)
27.—St. John, Evangelist. (White.)
28.—The Innocents. (Violet.)
29.—Fast. (White.)
31.—Sunday after Christmas. (White.)

A Prayer recommended for use at the present time in the private devotions and public services of the congregations of the Diocese: WILLIAM F. NICHOLS.

Send, O Lord we beseech Thee to all Thy flocks, Pastors in whom shall be the Spirit of wisdom and understanding; the Spirit of counsel and ghostly strength; the Spirit of knowledge and true godliness, and the Spirit of Thy holy fear; that by the faithful service and blameless conversation of all who minister unto them in holy things they may be moved more earnestly to seek Thee and Thy righteousness, through Him Who is the Shepherd and Bishop of our souls, Thy Son, our Saviour, Jesus Christ. Amen.

OFFICIAL JOURNAL.

October 25.—P. M., meeting of Board of Missions, Standing Committee, and Trustees of Eastman Fund. Received Francis Clark Murgotten, B. A., as a candidate for priest's orders. Evening, presided at meeting of laymen in Grace Church Sunday School room, San Francisco, and addressed them.

26.—Evening, meeting of Corporation of Old Ladies' Home.

27.—P. M., in Berkeley, addressed St. Mark's Branch of the Woman's Auxiliary.

28.—St. Simon and St. Jude.—A. M. in Trinity Church, San Francisco, celebrated the Holy Communion and preached at annual meeting of the Daughters of the King. P. M., address to Daughters of the King.

29.—XIX. Sunday after Trinity. A. M., in St. Paul's, San Francisco, addressed Sunday-school and preached. Evening, at Holy Innocents' Church, San Francisco, benediction of memorial font, vessels, and ornaments for altar; reception of members of order of Daughters of the King and confirmation of ten, with sermon and address.

30.—Evening, Prayer and benediction at "Golden Wedding" of Mr. and Mrs. Lissak, San Francisco.

November 1.—All Saints. Took part in burial service of the late Mrs. Sperry. At Cathedral Mission, benediction of added rooms, unveiling of memorial tablets for the late Rev. Canon William J. Kip, Jr., and Mrs. M. B. Judah; celebration of the Holy Communion and sermon.

3.—P. M., meeting of Directors of Armitage Orphanage.

5.—XX. Sunday after Trinity. A. M., in St. Paul's, Modesto, catechized Sunday-school, celebrated the Holy Communion, and confirmed five, with sermon and address. P. M., in Modesto, baptized an infant. Evening, in St. Matthias, Oakdale, preached.

6.—Evening, met with vestry of Church of St. Mary the Virgin, San Francisco.

7.—P. M., addressed Grace Church, San Francisco, Branch of the Woman's Auxiliary.

8.—Evening, at Seamen's Institute, San Francisco, confirmed two with address.

9.—P. M., addressed Woman's Auxiliary in St. Andrew's, Oakland. Evening, addressed Catholic Club, San Francisco.

12.—XXI. Sunday after Trinity. A. M., in St. Paul's, Visalia, catechized Sunday-school, blessed new Altar Reredos and other Chancel Ornaments, celebrated the Holy Communion, and confirmed eighteen, with sermon and address. P. M., in Tulare, confirmed one in private. Evening, in St. John's, Tulare, confirmed four, with sermon and address.

14.—P. M., addressed Convocation of San Francisco in Grace Church, San Francisco.

15.—P. M., meeting of Board of Missions.

16.—P. M., in St. Peter's Chapel, Mare Island, made an address at unveiling of memorial windows.

Prompt attention to the renewal of all Lay Readers' Licenses in the Diocese is asked, as all existing licenses expire at Advent, 1905. **Send all applications for renewal through Archdeacon Emery, 731 California Street.** The wide and efficient help of the Lay Readers is cordially appreciated.

WILLIAM F. NICHOLS.

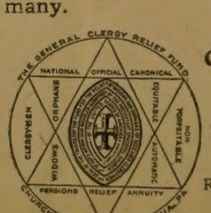
WE BEG OF YOU READ THE CIRCULARS BEING SENT YOU.

We are trying to get information of the utmost importance before the clergy and laity of the Church. How shall we do it? It is impossible by letters. It would require too many. It would cost too much. So would personal calls. The only avenue open is by circulars. We try to make these clear and readable. They suggest a most necessary work. They ask your help. It will only require a moment to do the good deed suggested, perhaps five minutes a year. We beg of you read our circulars before you throw them away.

At least know what your official pension organization in the Church is planning to do. Learn that there is one official organization.

Most important plans are now being pushed. Nothing more important has ever been suggested.

The clergy over 64 can be pensioned IF THE CLERGY AND LAITY WILL. The disabled and widows can receive pensions, annuities, relief, sufficient, IF YOU WILL. There is sore need and distress among a few. There is justice and mercy to be meted out to many.



THE GENERAL CLERGY RELIEF FUND,

The Church House, Twelfth and Walnut Sts. Philadelphia

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent.

UNITED SUNDAY-SCHOOL SERVICE.

A united missionary mass-meeting of the Sunday-schools of San Francisco will be held in St. Luke's Church on Sunday, December 3, 1905, at 3 p. m. Each Sunday-school is requested to be present at the Church at a quarter before 3 with one banner. The hymns will be 516, 505, 261, 249, 582, and 253. Two addresses will be made, one by the Rev. C. M. Marrack, and the other by the Rev. L. C. Sanford. The offering will be for the Bishop's Auxiliary Fund, and will be credited on the Advent offering of the Sunday-schools taking part. It is hoped that all our Sunday-schools will be represented by large delegations.

PERSONALS.

The Right Rev. Thomas Frederick Davies, D. D., LL.D., Bishop of Michigan, died at Detroit on November 10th, of pneumonia. The Bishop had been ailing for some years, and a year ago suffered much from an attack of appendicitis. Mrs. Davies and their three children as well as their son-in-law, Colonel Haines, were at the Bishop's bedside when the end came. Bishop Davies was born in Fairfield, Conn., in 1831, and graduated at Berkeley Divinity School in 1856. The **Living Church** says he was "a scholar and a theologian of much learning and a gentleman of the old school who won the respect of men in whatever field he was placed."

The Rev. Ernest Bradley has accepted a call to the rectorship of St. Paul's Church, San Rafael, and enters upon his duties December 1st.

The Rev. Donald Mayo Brookman has resigned the rectorship of the Church of Our Saviour, Hanford, and has accepted the rectorship of All Saints' Church, Palo Alto, and enters upon his new duties January 1st.

The Rev. J. W. Gunn, who has recently come from the Diocese of Colorado, has been acting as locum tenens at Palo Alto, and has won the respect of the vestry and congregation by his unselfish zeal and devotion to the interests of the Parish.

The Rev. D. O. Kelley has returned from his two months' vacation travels, of which notes will appear from time to time.

Mr. Kelley has resumed his work at the City and County Hospital, and finds himself in need of proper supplies of clothing for that work. Often a convalescent patient is without clothing with which to go out into the world, and he turns to the Chaplain in his hour of need. Any men's clothing in wearable condition would be welcome. Please send packages to the City and County Hospital addressed to the Rev. D. O. Kelley, Chaplain.

The Rev. Dr. Charles D. Williams, Dean of the Cathedral, Cleveland, Ohio, has been elected to the bishopric of the diocese of Michigan, vacant by the death of the Right Rev. Dr. Davies.

If I long to improve my brother, the first step towards doing so is to improve myself.

MEETING OF THE CATHOLIC CLUB—ADDRESS BY REV. W. H. RADCLIFF.

The Catholic Club of San Francisco held its regular meeting November 9th in the Club's rooms at the Occidental Hotel. The principal feature of the meeting was an address by the Rev. Father Walter H. Radcliff of Berkeley, Cal., on the subject of "Christian Initiation in the Fourth Century," which address was highly appreciated by a large audience, consisting of members of the local clergy, the members of the Club and their invited guests, notable among the latter being the Bishop of California, Right Rev. William Ford Nichols, D.D.

The meeting was presided over by Edward Mills Adams, the president of the Club, who introduced the speaker of the evening and also made some appropriate remarks regarding the Club's pleasure in having the Bishop of the Diocese as its honored guest.

The next meeting of the Catholic Club will take place on January 4, 1906, at the Occidental Hotel, the subject of the lecture to be announced later.

BROTHERHOOD OF ST. ANDREW.

During the past fortnight two new Junior Chapters have raised the Brotherhood's banner and started in to "Fight the good fight." Christ Church, Alameda, and Christ Church, Sausalito, have furnished these two new companies of soldiers. The six picked boys comprising the Sausalito Chapter range from twelve to fourteen years of age. The ten new Brotherhood boys of Alameda are from sixteen to eighteen years of age. Eight of them go to High School, and two of them work in the city.

There are now eight Junior Chapters at work in San Francisco and the immediate vicinity, and in several other parishes the establishment of a boys' Chapter is contemplated.

On the evening of November 23d seven men, after a thorough discussion and very careful consideration of the matter, decided to reorganize and revive Trinity Senior Chapter, San Francisco. Accordingly this was done, and from the quiet earnestness with which these seven business men take up the work, it is predicted that Trinity will become one of the strongest Chapters in the State.

The Junior Department of the Woman's Auxiliary, with the cordial approbation of the Sunday-school Commission, is trying to arrange for a series of Advent exhibitions of stereopticon slides illustrating primarily the missionary work of this Diocese. A small amount of money is needed for the initial expenses, and any contributions would be very gladly received by Miss Gladys E. Deal, Secretary, 2702 Sacramento street. This teaching of Missions through the eye is generally recognized as according to the latest pedagogical methods, and we hope this little appeal will bring in all the money that is needed. The plan will be to have these exhibitions in connection with such Sunday-schools as may arrange for them, and for these exhibitions a reasonable charge will be made to cover the expenses of machine and exhibitor.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

MEMORIAL WINDOWS CHURCH WORK in Wood, Metal, Stone, Color, Fabrics, Tablets, Communion Plates, Basins, Altar Hangings.

CHARLES F. HOGEMAN,
105 East 17th St., New York.

SUITABLE FOR CHRISTMAS
COMMUNION SERVICE
(Including Threefold Kyrie, Benedictus, and Agnus Dei)
By GEORGE L. MILLER, F. R. C. O., Eng.
"A service of sweetness, interest, and dignity."
—BISHOP POTTER.
"Just what I had been looking for for some time; not too elaborate, yet above the ordinary service."—REV. F. K. BRATHWAITE, Rector St. Andrew's, Stamford, Connecticut. **Price 40c. NOVELLO, EWER & CO., N Y.**
Orchestral parts may be hired from the publishers.

"Professor Moulton has done more for the intelligent study of the Bible as Literature than any other man I know. I am delighted that he is to lecture up and down through California. And I trust that nobody who appreciates good literature and the masterly interpretation of it will fail to hear him."—Professor C. M. Gayley, Department of English, University of California.

LITERARY NOTE.

Thomas Whittaker has just printed in leaflet form, for the use of gatherings of young people, the "Litany of Youth" by Rev. John Wright, D.D., written for the Junior Brotherhood of St. Andrew.

MISSIONARY COMMENT

DR. LLOYD AND THE EPISCOPATE. We are once more confronted with the possibility of losing Dr. Lloyd as General Secretary of the Board of Missions. On November 8th a special council was held in St. Paul's Church, Lynchburg, at which Dr. Lloyd was elected Bishop Coadjutor of Southern Virginia. To elect any priest to such an office is to bestow upon him the highest honor. It goes without saying that the Church desires for the Episcopate only such men, whose character and reputation are above rumor and reproach, and who are known for spiritual integrity of life. That they also should be men of affairs and of executive ability are essential but secondary qualifications. Notwithstanding the ideal of the Church to have such men for Bishops, yet it not often happens that a man is found who can fulfill all the requirements. In choosing Dr. Lloyd for the high office to which he has been elected, Southern Virginia has selected a man who comes as close to the high standard which is desired of those who should be Bishops as any priest we know of in the Church to-day. Looking at it from the standpoint of the honor bestowed, there is no man we would more gladly and unreservedly honor, because of his service to the Church at home and abroad, and because of his having earned the same, than our General Secretary of the Board of Missions. Notwithstanding the need of Southern Virginia for a Bishop Coadjutor, and the fitness of the man they have chosen, and the deservedness of the honor for him to whom it is offered, nevertheless we most earnestly hope that Dr. Lloyd will elect to remain at the Church Missions House. This is the third time that this honor has been bestowed upon him, and we are conscious that a thrice repeated call to the Episcopate must have most earnest, prayerful, and weighty consideration. Were Dr. Lloyd the rector of some parish, there would be little if any influence outside that parish that would seek to have decline an honor and an office which is the highest gift in the Church, and which would place him in authority over many parishes. But Dr. Lloyd is not serving any one parish, but every parish. His office and influence touches every Bishop and rector. We say, with all reverence for the high office of the Episcopate, that the influence and usefulness of Dr. Lloyd to the Church would be materially curtailed and circumscribed were he to accept the office now tendered him. I think we can without fear of contradiction say that twenty-five men could more easily be found who would fill the office of Bishop with eminent fitness and dignity than to find any one man who could take the office of General Secretary of the Board of Missions and fill it efficiently. Every rector of a parish of any size is getting just that kind of training in his parochial routine that will fit him for diocesan duties should he be called to undertake them. But where is the parish whose activities are such as to educate its rector for such an office as Dr. Lloyd now holds? There may be and probably are some parishes whose rectors are getting some such training; but, we repeat, for every such one there are twenty-five others whose rectors are better trained to be Bishops. The Church at large has trained Dr. Lloyd in his present office to an expert point. He belongs to her. Only as it can be shown that it is for the good of the Church at large, should Dr. Lloyd be expected or asked to relinquish his position.

HONOR AMONG PARISHES. The incident of Dr. Lloyd's election to be Bishop Coadjutor of Southern Virginia brings up the question: How far are dioceses and parishes justified (according to the finer and highest ethics) in seeking to draw men from other fields to their own? We have stated what everyone will acknowledge, that the Episcopate is the highest gift in the hands of the Church. Does that mean that everyone who is elected to a bishopric should accept it? By no means. Instances are not wanting where again and again such an honor has been declined in the face of a larger duty. We can imagine circumstances under which a call to the Episcopate would be imperative. Such circumstances would be when the voice of the Church at large spoke, when it was for the good of the Church that such a call be accepted. In Dr. Lloyd's case we cannot believe that if the Church were to speak that it would call him to leave the Church Missions House. For him to accept this call would undoubtedly be very good for the Diocese of Southern Virginia; but, to our mind, not at all good for the rest of the Church. Undoubtedly we need men of the best type for the Episcopate. So also do we need such men as the rectors of parishes and in all offices filled by the priest of the Church. It seems to us to be the spirit of Diocesanism which would take men from a work which is of wider influence and of larger usefulness than the one that is offered. The same principle comes in where parishes seek their rectors from other parishes, not considering that they may be despoiling a more needy field with a larger opportunity than their own. It will be said that the priest who is called has to be the judge as to which of the two—the call "to go" or "to stay"—is the call of God. This brings us to ask, What are the principles upon which a call should be accepted or rejected? We think that if a man after earnest prayer with God and the counsel of godly men will decide according to (*a*) the greatest need and (*b*) the largest opportunity and his ability to fill the same, such a decision cannot be far wrong. The aspiration and ambition to attain honor and succeed to the highest point is commendable. We only plead that the definition of success and honor be made according to the mind of the Master—"He that would be greatest among you let him be servant of all." The mitre and the affluent parish may have attractions which are worthy, but the "basin" and the "towel" are symbols of actions and motives which the greatest men in the world have found most alluring. We often feel as if we could welcome a head to the Church—archbishop or pope—who would plan a national—a catholic—policy for the Church, and have power to place men accordingly. It irritates us in the West, with our vast territory, crying needs, and opportunities, and lack of men, to have the settled, affluent, and comparatively crowded East stretch across the continent to take our best men from their work. If it is done because the East is more needy or has greater opportunity for usefulness, then we have nothing to say. But who can claim that? Let us have honor among Dioceses and parishes as well as "honor among clergymen."

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, December 4th, at 2:30 p. m., in the guild room of Trinity Church, San Francisco.

Officers' Meeting.—Same day and place at 1:45 p. m.

The December Diocesan Meeting will be occupied wholly with Auxiliary affairs. A good attendance is especially requested at this the last meeting before Christmas. Branches are requested to report and to suggest improvements in methods of work or organization.

Discussion is invited on the following topics:

The increase of memberships in parish branches.

How to co-operate with clergy and vestries in stimulating responsibility to the apportionment of the General Board.

The Junior Auxiliary: Why is there not a branch in every congregation?

The United Offering: How may we make a united effort during the Epiphany season to reach with its story every woman in every parish?

Miss Barber, as announced, reached San Francisco in time to enjoy with newfound friends two days of sight-seeing before sailing on the 15th inst. for her work in Hankow.

Churchwomen generally are invited to share in the Auxiliary's preparations for merry Christmas in missionary families, our mission Sunday schools and other institutions. Gifts of money, candy, and toys will be very welcome. Contributions of money should be sent to the treasurer, and all intended gifts of toys, etc., if reported in time to the secretary, will be judiciously applied.

Branches will kindly send their boxes directly to the recipient.

Miscellaneous offerings should be at the Diocesan House by the 15th.

JUNIOR DEPARTMENT.

Miss G. E. Deal, Secretary, 2702 Sacramento Street, San Francisco.

What will you do for the Advent Offering this year?

By this time the mite chests are on the way. Perhaps some of the Sunday Schools have received theirs already. I'm sure the first thing that will be said when they are distributed will be, "My, how large they are." Yes, they are large; larger, perhaps, than was intended. May we hope that they will suggest the kind of offering we would like this year?

But, in thinking of the large offering, do not let us forget the mite. Encourage each child to bring back his chest at Christmas, even if it contains only a penny. "My penny only bumps up and down. It don't jingle like John's," complained one small boy, who was consoled by having his lone penny put with another lone penny that both might jingle merrily.

ATTRACTIVE AND VARIED STYLES

Nelson's Prayer Books and Hymnals

The finest product of the bookmaker's art, printed on fine white paper and Nelson's India paper, beautifully bound in substantial leather and other fine bindings, also

White Bindings for Bridal Gifts
The Oblong Editions are Dainty and Unique

Over 400 styles. Prices 60 cents and upwards.

The Holy Bible with Apocrypha

And the Marginal Readings Adopted by General Convention.

Authorized to be read in Churches and Issued by Authority of General Convention.

Prices $1.75 to $40.00

Catalogue and Specimen pages mailed free. Books sent postpaid on receipt of price, by

THOMAS NELSON & SONS, Publishers, 37 East 18th St., New York.

Let us, also, teach the children what a privilege is theirs in being able to help support those earnest workers who do so much to spread the Gospel and to aid those who are weak and unfortunate, for Christ's sake.

DIOCESAN NEWS.

Alameda.—Christ Church.—Rev. W. N. Guthrie, Rector.—On Thursday evening, November 23d, the Bishop of the Diocese formally opened the Edgar Jacob Lion Memorial House at 1940 Clinton avenue. This house is intended to be a center for helpful work for women, and will be a most fitting memorial for the beloved priest whose life has left a benediction in the lives of so many women in this community.

Fruitvale.—Rev. F. U. Bugbee, in charge.—At the call of the Rev. Frank U. Bugbee of Christ Church, Alameda, a meeting was held October 28, 1905, at the residence of Mrs. E. L. Squire, Dimond avenue, Upper Fruitvale, to take initial steps toward the establishment of a Mission in Fruitvale. Mr. F. W. Putnam was elected president of the temporary organization and Mr. F. W. S. Brook secretary and treasurer.

A Ladies' Guild was organized, consisting of the following officers: President, Mrs. Van Amringe; Secretary, Miss Folsom; Treasurer, Mrs. Scammell; Executive Committee, Mrs. Squire and Mrs. Pratt.

Services are held every Sunday at 4 p. m. in the hall at Upper Fruitvale, Sunday School at 3 p. m.

Much interest is shown by the Church people of Fruitvale, and it is earnestly hoped a building may be erected ere long for their use.

Selma.—St. Luke's Church.—Rev. Geo. Robinson in charge.—St. Luke's Guild held a bazaar on November 17th and 18th in the Whitson Hotel, the booths being presided over by the following ladies: Fancy and useful articles—Mrs. G. E. Brown, Miss Harriette Staley, Mrs. Gilreath; dolls—Mrs. Borchers, Mrs. Harrison, Miss Blackburn; home-made candy—Miss Edith Staley, Mrs. T. R. Brewer, Miss Mabel Baird; delicacies—Mrs. W. S. Staley, Mrs. W. E. Plecker, Mrs. R. D. Staley; refreshments—Mrs. Whitson, Mrs. Stammers. Some beautiful carving was given by the retiring minister, the Rev. C. L. Thackeray, and brought in a handsome sum. The proceeds of the whole bazaar amounted to $175.00, and the guild may well be proud of the result of its work. The church is now served by the Rev. George Robinson of Fowler, who holds the Sunday evening service here.

San Jose.—Trinity Church.—Rev. J. W. Gresham, Rector.—Arrangements have been made for an Advent Mission lasting one week from December 10-17, to be conducted by the Bishop of the Diocese, assisted by the Rev. J. W. Gresham and the Rev. N. B. W. Gallwey. In preparation for this Mission the following prayer has been duly authorized:

O God, Holy Ghost, Sanctifier of the faithful, bless, we beseech Thee, the Mission to be held in this place. Turn our hearts to a more sincere repentance and lively faith, and give unto us a deeper realization of the Presence of Christ with us and with His Church. Bestow upon those who shall labor in the Mission the spirit of power, of love, and of a sound mind. Convert the impenitent, raise up the fallen, strengthen the weak, give more grace to the faithful. Remember us, O Lord, Giver of Life, according to the favor that Thou bearest unto Thy people; O visit us with Thy Salvation: Whom, with the Father and the Son together, we worship and glorify as One God, world without end. Amen.

Tuolumne.—St. Michael's Church.—Rev. W. H. Wheeler, in charge.—The guild of St. Michael's Church, Tuolumne, is soliciting orders for red berries for Christmas decorating, orders to be sent to Mrs. Prince, president of the guild. The money earned by the sale of red berries is to go towards paying up the balance of the debt on the Church. It is hoped to have the Church consecrated by Whitsunday next.

ALAMEDA COUNTY.

Monday Club.—The Club met on the 20th at St. Paul's Rectory and discussed the action of the last Convocation in establishing districts for local missionary effort.

Fruitvale.—A very promising work has been begun by the Rev. F. U. Bugbee, "Minister-in-charge." After a careful canvass of the community notices were sent out announcing the services and the Sunday-school. Thirty people were present at the services last Sunday.

C. A. MURDOCK & CO.

We Print Pamphlets,
Catalogues and Books as they
should be Printed

532 CLAY ST., SAN FRANCISCO

Cable Address, Fosterco, San Francisco.

S. FOSTER & CO.
Wholesale Grocers.

Importers and Exporters.
Special Attention to Packing.

Purveyors to the United States Government, the Domestic and Foreign Missionary Society, etc., etc.

Alaska Supplies.

26-28 CALIFORNIA ST. - - S. F.

Church Vestments
CASSOCKS — SUPPLIES
Stoles, Hoods, Embroidered
Altar Hangings, Silks,
Cloths, Fringes
CLERICAL CLOTHING.
Suits to order from $20. Ten per cent discount to Clergymen.
COX SONS & VINING
262 Fourth Ave., New York

Oakland. — St. Andrew's. — As usual everything is moving rapidly at St. Andrew's. The parish is preparing for the annual fair to be held in the near future. The musical services continue to draw large congregations and to fulfill all expectations.

Berkeley.—St. Mark's.—The All Souls' Guild Room is being rapidly completed, the contractors have all the heavy timbering done and have most of the rough boarding finished. The Moulton lectures were a delight and a spiritual refreshment to the many who for four nights crowded the Church. On Sunday and Wednesday evenings there was not a seat to be had and people were standing, though the ushers thought there were chairs in every available corner.

CHURCH EXTENSION FUND.

Amounts Received on Apportionment to November 23, 1905.

	Apportionm't.	Rec'd.
S. Francisco—Trinity	$1,404 00	$1,053 00
Grace	939 00	861 80
St. John's	283 50	140 03
Advent	135 00	13 30
St. Luke's	1,201 00	601 28
St. Peter's	81 00	91 20
St. Paul's	379 00	57 29
St. Stephen's	283 50	90 31
St. Mary's	27 00	23 45
Good Samaritan	64 50	66 42
St. James'	54 00	23 85
Holy Innocents	64 00	52 68
Oakland—		
St. John's	236 00	122 75
Advent	319 00	68 80
St. Paul's	664 00	373 12
St. Andrew's	54 00	
Trinity	251 00	133 70
Alameda—Christ	351 00	37 95
Berkeley—St. Mark's	534 00	367 35
Belvedere—		
St. Stephen's	25 00	18 05
Centerville—St. James'	13 50	9 10
Corte Madera—		
Holy Innocents	13 00	26 85
Haywards—Trinity	27 00	19 60
Livermore—Grace	17 00	12 80
Lorin—St. Matthew's	9 00	7 93
Martinez—Grace	23 00	23 00
Mill Val.—Our Saviour	47 00	47 00
Niles—Trinity	9 00	4 85
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	48 65
Sausalito—Christ	102 50	76 95
Gilroy—St. Stephen's	25 00	13 75
Hollister—St. Luke's	19 00	6 80
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	5 00
Los Gatos—St. Luke's	[illegible]	21 90
Menlo Park—Trinity	[illegible]	120 38
Monterey—St. James'	[illegible]	11 20
Pac. Grove—St. Mary's	[illegible]	90
Palo Alto—All Saints'	[illegible]	00
Paso Robles—S. James'	14 00	8 60
Redwood—St. Peter's	13 50	6 00
Salinas—St. Paul's	71 50	55 15
San Jose—Christ	24 00	7 20
Trinity	341 00	341 00
San Luis Obispo—		
St. Stephen's	27 00	11 10
S. Mateo—St. Matthew's	445 00	397 35
" School	17 00	13 50
S. Miguel—St. John's	4 00	7 75
S. Clara—Holy Saviour	49 00	9 00
S. Cruz—Calvary	111 00	70 31
Watsonv'le—All Saints'	39 50	43 60
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	23 55
Fresno—St. James'	122 00	30 00
Hanford—The Saviour	88 50	36 90
Madera—Trinity	11 00	13 65
Merced—St. Luke's	11 00	11 95
Modesto—St. Paul's	19 00	13 15
Oakdale—St. Mathias'	6 00	3 80
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	15 00
Stockton—St. John's	336 00	86 60
Tulare—St. John's	9 50	4 95
Tuolumne—		
St. Michael's	12 00	4 05
Visalia—St. Paul's	19 50	12 00
Sundry places not in apportionment		115 96

Summary of Receipts.

Con. San Francisco	$4,501 59
Con. San Jose	1,319 99
Con. San Joaquin	269 35
Other sources	118 10
	$6,209 53
Disbursements, incl. Nov. 30	$1,816 70

OBITUARY.

The following is taken from the "Southern Vindicator," a Hammond, Louisiana, paper. The Rev. John Gray will be remembered as at one time rector of the Church of the Advent, San Francisco:

One of the most pathetic and touching funeral services ever witnessed here were the burial rites held over the remains of Master John Rowe Gray, the only son of the Rev. John and Mrs. Emma G. Gray, who entered into rest on Friday afternoon, September 22d, aged 16 years. "Little John" had been a great sufferer for many years, bearing his lot with heroic Christian fortitude and splendid bravery. Until his vocal organs had become impaired by disease, he was possessed of a beautiful voice and had for a long time been chorister and crucifer in the vested choirs of the parishes of which his father had charge. An early celebration of the holy communion was held in Grace Memorial Church at 8:30 on Sunday morning and the funeral service at 3:30 in the afternoon. As it was impossible for Bishop Sessums to be present and officiate, the Rev. John Gray, the father of the child and the rector of the church, officiated at all the services. The body clothed in his choristers' vestments was borne on a bier through the beautifully shaded streets by the vestrymen of the church and laid before the altar; thence from the church to the beautiful cemetery in the churchyard, where the body was deposited in the Cate family tomb. The quarantine regulations prevented the family relations from being in attendance, but the church was filled with a sorrowing and sympathetic congregation representing the entire city. Mr. and Mrs. Gray were supported in the procession by Rev. Breckenridge of the Congregational Church. Dr. Gates, the family physician, and T. W. Cate, the warden of the church, supported the rector as he read the service, with Messrs. John Wilcombe, B. M. Morrison, S. L. Hill, J. G. Thomas, George Kent and G. Marshall acting as pallbearers.

We believe in order to know, not know in order to believe.—St. Augustine.

CORRESPONDENCE.

(Continued from page 7.)

Pilate." This is a definite statement of the historical fact which underlies the spiritual fact of the Atonement. "I believe in the forgiveness of sins" because God so loved the world that He did, at a certain definite time in history, give His Son, who, by dying for us, effected the Atonement. Thus the spiritual fact of the Atonement is based upon and grows out of the historical fact of the Crucifixion. One can conceive of other grounds for believing in the spiritual fact of an Atonement. There is, for example, a more or less definite doctrine in Judaism. The Church has no quarrel with those who preach these doctrines. If they can save the world, let them go ahead and save it. But the doctrine of the Atonement which the Church has received and which she must teach is one based upon the historic fact of Christ's death. If, now, by the careful study of history any man is compelled to deny the historic fact of the Crucifixion, he cannot honestly recite the Creed. No matter how profoundly he may believe the spiritual fact of the Atonement; no matter how much he may love certain features of the Church; if he denies the fact of the Crucifixion he cannot honestly conduct the workship of the Church which requires him to say the Creed. The only honorable thing to do in such case is to resign his commission which the Church gave him as an official teacher of her faith.

And as it is with the Atonement, so it is with all the other fundamental facts of the faith, spiritual facts which are based upon and grow out of the historical facts. This is what we mean by saying that Christianity is an historical religion; that the spiritual facts, which go to make up its body of doctrine, have grown out of and are based upon the historical manifestation of them in human life. If the historic facts be denied, then the basis of the spiritual facts is cut away, and the faith becomes merely a body of philosophic doctrines which may or may not be true, but which have never expressed themselves clearly in human history. The Church with divine insight realized this when, under the guidance of the Holy Spirit, she wove the spiritual and historical facts together into one harmonious Creed.

The question before us is not one of philosophic interpretation or of loyalty to the Church, but simply a question of morals, of common honesty. There can be no distinctions between common honesty and liturgical honesty. If a man in a religious service says that which he knows is untrue he is just as culpable as he is if he says it in social intercourse. If a man says "I believe a certain historical fact took place," and yet does not believe it, he is uttering a falsehood. And I repeat that if a man can do this while he is in the very center of profound worship, then he has lost the distinction between truth and falsehood.

Your effort to distinguish between a man's loyalty to the truth and his loyalty to the Church, in such case, only seems to confuse matters. For surely a man's first loyalty is to himself and to his own conscience. And a Christian man's conscience forbids him to say he believes that which he does not believe. If loyalty to the Church makes a man thus violate the plain dictates of his own conscience, how can he guide others in the pathway of truth?

But even if a man, by repeatedly uttering a solemn untruth, can save the Church from error, is he justified in doing so? Is it right to do evil that good may come? Is not the blurring of the moral sense, which must inevitably follow such action, far too costly? Will it not most surely bring a loss of power upon both the man himself and upon the Church of which he is an official representative?

For a man in such position is not only false to himself but also false to the Church. His very love and loyalty to her, of which you make so much, ought to show him that he is misrepresenting her before the world, and therefore is guilty of great disloyalty. Every minister is an official representative of the Church, licensed and commissioned to preach and teach with her authority. Any "man who comes to be convinced that the truth is . . . in flat contradiction to some particular phrase of the Creed" misrepresents the Church when he teaches his belief, for the Church, by her supremest authority, sets forth the Creed as the statement of her fundamental belief. It may not be easy for a man to renounce her ministry; it may cause genuine grief and pain to sever the ties which bind him to her; but the very love and loyalty which he bears her ought to compel him to resign his commission rather than to misrepresent her before men. And the more he loves her, the more intense will this compulsion be.

Your parallel between membership in the Church and citizenship in the State is obviously no parallel at all, for citizenship requires a man to have no specific beliefs, and therefore to profess none; while Church membership is based upon belief in the gospel set forth by the Church.

No one will deny your claim that a man "at his ordination has vowed to teach and preach the doctrine of Christ 'as this Church has received the same'; not because this Church has so received it, but because it is the truth." A clergyman's ordination vow is "to conform to the doctrine . . of the Protestant Episcopal Church." Whenever he becomes convinced that this doctrine is not the truth, how can he honestly do otherwise than renounce that vow? I remain, very respectfully yours,

HERBERT H. POWELL.

Church Divinity School, San Mateo, Cal.

A CORRECTION.

The Editor of "The Pacific Churchman":

Sir:—Will you kindly grant me the courtesy of a few lines of space to contradict an absurd statement recently circulated by the yellow press, connecting my parish and myself with a movement supporting the Sunday evening theaters? Such a statement seems too ridiculous to require contradiction but for the fact that there are people everywhere foolish enough to suppose that the publicity of an assertion implies its truth. Truly yours,

J. P. D. LLWYD.

St. Mark's Rectory, Seattle, Washington, Nov. 16, 1905.

LITERATURE OF THE DAY

The Criticism of the Fourth Gospel: W. Sanday, D. D., LL.D., Christ Church, Oxford. (Scribner's, $1.75.)

There seems to be no ceasing of books and articles on the Fourth Gospel, and its authenticity in particular, nor can any one say that the end is by any means yet. If finality were achievable on this matter, it might be predicated that the deeply learned author of this book had said the last possible word; for the conviction grows from page to page that his evidence, and the arguments from it, must be convincing to any candid, unbiased mind, earnestly seeking to get at the truth. But one knows too well the vanity of any such hopeful dream. For this, or any book of its kind, is much more likely to fan into a fiercer flame the heat of the controversy than to contribute to its quenching. Yet Dr. Sanday states his case with singular gentleness. There is hardly a phrase even verging on sharpness, or on an impatience that might have been pardonable in certain cases. His position is eminently that of a great Christian scholar, who, having gone into the question as thoroughly as possible and settled it in his own mind, is anxious to state his conclusions and the solid reasons for them with all the force and clarity of words within his power. The lucidity of the style is as obvious as the earnestness of the author, and both are dominated by the one desire to set forth the truth as he has proved it to his own satisfaction, and as it abides in his own mind.

We have not space for any adequate analysis of the book, but have to be content with generalities which must necessarily be vague and sketchy. Dr. Sanday, after patient examination of adverse opinions, has convinced himself that the Gospel was written by St. John of Ephesus; that, while it differs so markedly from the Synoptists, it is on a plane of equal credibility with them, and that its purpose is just as unmistakable: the presentation of the life and works of Christ. He remarks in one place that "the first Christians were acquainted with many particulars under both heads which to us are entirely lost. These particulars contributed in an important degree to the total impression which they formed of the person of Christ." If we did but know: what a quenching there would be of present-day controversies. We would quote this also: "I accept also as literally true the story that it was partly because he felt that there was something wanting in the older records, and partly because of the urgency of those around him, that the old man at last was himself impelled to write. Browning's 'Death in the Desert' presents him at a later stage—at the last stage of all—but as an imaginative reproduction of the circumstances and frame of mind in which the Gospel was written, it is the best that I know." But, we may add, it is not a poem to be just glanced over. It is not obscure, at least to those who will take the trouble to read it with due thought.

And we would direct very special attention to what Dr. Sanday says about miracles, beginning page 169. But indeed the whole book is worth special attention and careful study. Even if one is not vexed with any doubts about this Gospel, the book will prove full of interest, but to those who are, it ought to go far towards settling their difficulties, and we believe that it will. Lastly, the publishers ought to be thanked for putting such a book as this within reach at a price which is a marked contrast to that of most theological books of its importance. H. H.

Il Libro D'Oro, or Those whose Names are Written in the Lamb's Book of Life: Translated from the Italian by Mrs. Francis Alexander. (Little, Brown & Co., Boston, $2.00 net.)

This book is full of delightful reading for those who have a regard for the saintly life of past days, and insight enough to pierce through veils of legend and myth to the spiritual significance underlying them. The collection is made from books compiled by ecclesiastics and published in Italy during the fifteenth and sixteenth centuries. A strong vein of quaintness runs through the book, and a simplicity of belief that stays not to question credibility or likelihood, but accepts everything with the most perfect good faith, much in the same way that Bede weaves incredible happenings into his priceless history. Yet it is much more than merely interesting. It is all that, but it is also full of spiritual help and teaching, however imaginative some of the contents may be. The writer of this notice is very thankful indeed that the book came into his hands, and feels sure that it will prove very helpful to the many who seek in devotional books the stimulus and guidance—the strength and quickening—they need for the daily exigencies of the spiritual life.

Christus in Ecclesia: The Rev. Dr. Rashdall, Fellow and Tutor of New College, Oxford. (Scribner & Sons, $1.50 net).

This is a volume of sermons on the "Church and Its Institution"—i. e., the Church as Dr. Rashdall conceives of it, which is a very marked variant from anything we have been accustomed to receive, even on the most liberal interpretations of the formulated beliefs of the Anglican communion. The author is best known, perhaps, as one of the contributors to the remarkable volume of essays, "Contentio Veritatis." But it would take a good deal more than even his consummate cleverness to persuade us into acceptance of his contention that the Sacramental teaching of the Church finds no warrant in the teaching of our Lord—that the Christian Society is not of Divine origin, but the embodiment of a human ideal, a mere aggregation of unarticulated units. The writer seems to conceive of himself as the revitalizer of Broad Church traditions, but there is certainly a solution of continuity somewhere. We do not care to go into any minute examination of the book. It is marked by an extremely clever way of putting things, and there is an unmistakable tone of sincerity about it. Yet breadth without proportionate depth is apt to be of uncertain stability. The book may be found useful as a study of contrasts. H. H.

It Ringeth to Evensong: Thoughts for Advancing Years: Alfred G. Mortimer, D.D. (Whittaker, New York, $1.25 net).

The title of this work is unusually felicitous, and exactly indicative of its purpose and contents. The publishers suggested to Dr. Mortimer the need of such a book, and quite truly, for there are but few devotional works adapted to the conditions of those who have reached old age, or are well within sound of the notes that call to Evensong. But the deep tenderness, the tone of sympathy, that prevails throughout its pages, suggests that the writer had in mind the thought of his own mother "to whom in her eighty-seventh year I dedicate this book." Be that as it may, there is a fine perception of the trials, the spiritual necessities, the growing isolation, the general conditions of old age, which can only have arisen out of intimate and continuous intercourse. Nor is its purpose merely to soothe or console, there are warnings against failings, and practical advice as to the overcoming of them. Needless to say it is deeply spiritual throughout. We cannot recall any book so likely to be helpful, or so wisely consolatory to the class for whom it has been written as this. But it is not for the very aged alone—the author says: "The thought in my mind has been that the virtues and duties of each stage of life are best learned before that stage is reached." This sentence is an example of the sound sense of the book. It is to be hoped that it will find its way very largely to those for whom it was written, and we are confident that it will bring light and cheer and strength into their eventide as the shadows steal on and deepen around them. H. H.

The Cities of St. Paul: W. B. Wright. (Houghton, Mifflin & Co., Boston. $1.10 net).

"Beacons of the Past, Rekindled for the Present" is the sub-title of this fascinating little book. If it would be of any earthly use we should like to commend it to the very earnest attention and pondering of the chief rulers of this city under existing conditions. Nothing short of a startling moral earthquake could avail for their reformation, yet it is barely possible that examples of misrule and grafting in past days might have a chance of disturbing the serenity of some of those who voted for the perpetuation of iniquity without shame, in what ought to be the high places of civic rule. For the author tries to show the issues in the cities he deals with of political graft, of rampant commercialism, and grossly misused wealth, and how St. Paul had to deal with the very same vices that darken our own municipality, and so many others in these States. The book is very graphic, the descriptions are vivid, and will be a great help to the general reader who wishes to gain a fair idea of the Apostle's environment. We cannot agree with all his conclusions, and notably prefer Ramsay's solution of the Galatian crux. The book is both interesting and useful, even if it would fail to convert venal mayors, or influence their weak-kneed supporters in the direction of righteousness. But moral miracles in these days are on the same plane of impossibility with physical ones. H. H.

Thoughts of the Spiritual: Arthur Chambers. (Jacobs & Co., Philadelphia, $1.00 net.)

The author is an English vicar whose previous books have had a large circulation. One may be unable to follow him in the ardor of his speculations concerning the life that lies beyond death, and the possibilities of what he terms telepathic communication—quite unable, in fact—but there is no mistaking the spiritual tone of the book. But the writer, we venture to think, is rather too forgetful of man's limitations in his anxiety to find a solution of problems which never can be solved amidst the broken lights of earth.

H. H.

Critique of Socialism. Price, 75 cents net.
Joke Book Note Book. Price, 75 cents net.
Sovereign Woman versus Mere Man. $1.00 net.
Child's Book of Abridged Wisdom. 75 cents net.
Good Things and Graces. 50 cents net.
Blue Monday Book. 75 cents net.
Psychological Year Book. Second series. 50 cents net.
Commands. 50 cents net.
The Cynic's Calendar. 75 cents net.

We have received the above from the publishers, Messrs. Paul Elder & Co. Our space is more limited than usual this issue, and therefore our comments must of necessity be brief. Each book is beautifully got up, and type and paper are exceptionally good, and most of the designs are good also.—— **The Critique of Socialism** is a lecture by Mr. Ed. F. Adams before the Ruskin Club of Oakland. This, we are told, is a club of fervent socialists. Mr. Adams does not belong to that cult, but having the courage of his convictions he faced them, and unburdened himself very freely, but with perfect good taste. The latter part of his address was put into the form of a Socratic dialogue, very clever and very telling.—— The next book adds another horror to life. It is a dainty book for the recording of good stories—ostensibly. It might rather be termed a new scheme for the cultivation of bores. Fancy a man beginning a story and consulting a note-book for the point of it.——**Sovereign Woman versus Mere Man** is a medley of quotations, compiled by Jennie D. Hains. It is a kind of "Two Voices," but the balance of space is held with strict impartiality, and in other regards there seems to be a tolerably equal adjustment of hard things and compliments.——**The Child's Book of Abridged Wisdom** has rather a happy title, but it will be a good joy to the children if they are not quickened to the perception of the powder in the jam. But surely there are villainous punsters enough in the world without training children in that way in which they ought not to go.—**Good Things and Graces**

All Books Reviewed in this paper can be obtained at lowest Prices at . . . ✱ "The New Book Store" 23 Grant Avenue ✱

are "ethical recipes" by Isabel Goodhue, after a fashion that used to prevail in past days; but is rather out of due time now. But they are clever, and may all of them be taken to great advantage without fear of moral dyspepsia.——**Blue Monday Book** is another book of quotations, this time designed for the cure of a specific disorder, and a very cheery, delightful gathering it is.——**The Psychological Year Book** is also made up of quotations. We humbly acknowledge its cleverness, but just as humbly have to acknowledge our psychical inability to enter that region of criticism.——**Commands** is a very dainty little gathering of Scripture texts, and would be a very helpful addition to the table of an invalid.——**The Cynic's Calendar of Revised Wisdom** is in urgent need of further—and drastic—revision. Inevitably it suggests Æsop's fable of the frog that burst in the frantic strain after a bulk larger than he was created for. H. H.

MAGAZINES.

——**The Craftsman** is unusually varied and good. There are some colored pictures of "Craftsman" interiors which ought to make watery mouths for house-builders of a sort.——**The Delineator** is more "the Delineator" than usual, but it has a very wonderful story by Gilbert Parker, and an article of much instruction for the people who like old copper stew-pans and kitchen things for "artistic" decorations.—**Everybody's** has a paper on Mecca, with photographs, and a very thrilling story by Booth Tarkington: Lawson, also, as usual.——**Records of the Past** is notable for the thrilling account of the discovery of a very ancient tomb in Palestine by the Rev. John B. Peters under unusually interesting conditions. The photographs alone make the number worth getting.—**The Atlantic Monthly** has a liberal promise for 1906: a series on Ideals of the Learned Professions—and Dr. Osler begins with The Physician—The Theatre, Sane Finance, A New Novelist, Brilliant Story-writers, Studies of Living Authors, and New Letters of Charles Lamb, and a list of very striking single papers, winding up with a promise of Literary Criticism by noted experts. And what the **Atlantic** promises it invariably performs.——**The Nineteenth Century and After** has papers of unusual interest to Churchmen. The Deans and the Athanasian Creed, The Lord's Day Observance, The Roman Catacombs, and Out on the Never-Never, by the Bishop of North Queensland—a record of hard conditions—of brave efforts to cope with them, and a further proof that modern bishops are more than ready to endure hardness. H. H.

HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs", or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

The Emporium
CALIFORNIA'S LARGEST
AMERICA'S GRANDEST STORE.
Here for Best of Everything for Christmas Gifts
¶The special displays of Holiday Merchandise and the savings to be made in California's Grandest Christmas Store are worth traveling many miles for

ARMITAGE ORPHANAGE

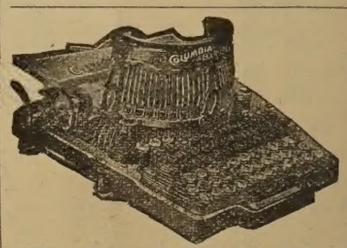
SAN MATEO.

Orphaned, Half-Orphaned, and Destitute Boys.

ANNUAL SUBSCRIPTION - $3.00
LIFE MEMBERSHIP - - - $100.00

President,
MRS. H. T. SCOTT.
Vice-President,
MRS. M. S. WILSON.
Secretary and Corresponding Secretary,
MRS. D. DRYSDALE.
MISS M. I. TOBIN.
Treasurer,
MRS. W. B. HOOPER.
Superintendent and Matron,
MR. AND MRS. B. F. LE WARNE.

The Best Plates particularly HALF TONES are made by the YOSEMITE Engraving Company.
TELEPHONE BUSH 290 24 Montgomery St. S.F.



The Columbia Bar-Lock Type-Writer.

The Only High-Grade Visible Writer; 70,000 in use—1,500 on Pacific Coast. Walter Scott, Manager Pacific Branch, 207 Montgomery St., San Francisco.
☞Installments and Rentals.

B. M. ATCHINSON & CO.

FINE BUTTER and EGGS Our Specialty

Orders by Telephone promptly attended to—Telephone Grant 141.

2-4-61-63 UNION SQUARE MARKET,
Cor. Powell and O'Farrell Sts.
Powell St. Entrance. San Francisco.

"DOMESTIC" THE LIGHT RUNNING

Sewing Machines and Peerless Paper Patterns

Latest in Designs . . . . . Perfect in Fit

FASHION SHEETS FREE

J. W. EVANS, AGENT
1021 MARKET STREET
South side, near Sixth

Rubber-tired Broughams
Coaches, Victorias, etc.
Six Seaters and Four-in-hands.
Boarding Especially

CENTENNIAL STABLES
M. CONLON, Prop.
1521-23-25 CALIFORNIA ST.
PHONE EAST 378 Bet. Polk and Larkin

Through Tourist Cars

Personally Conducted to

Eastern Points

The Southern Pacific Tourist Car Service is famous for its up-to-date equipment, courteous attendants and many comforts. It's the easy way to travel—no changes of cars or other worries.

Are you going East? Investigate this way of travel. You'll be surprised to find how cheaply you can go. Cars leave San Francisco every day.

Full particulars and illustrated literature of any agent.

Southern Pacific

CHURCH EMBROIDERY.

ST. MARY'S GUILD

Trinity Church, cor. Gough and Bush Streets, San Francisco

Meetings Fridays, from 2 to 5 p. m.

Orders taken for Altar Cloths and Altar Linen.
Book Marks, Stoles, Surplices, Hangings, etc.

Address Mrs. H. Gullixson,
101 Steiner Street, S. F.

The Protestant Episcopal Old Ladies' Home, situated on Golden Gate Ave., near Masonic Ave., is a home for refined Church women over sixty years of age. Donations and endowments gratefully received by the Board of Managers.

Security Savings Bank

316 Montgomery St., San Francisco

Guarantee Capital, $300,000.00.

Interest paid on deposits. Loans made.

DIRECTORS:

Wm. Babcock,	E. J. McCutchen,	Jas. L. Flood,
S. L. Abbot,	L. F. Monteagle,	J. A. Donohoe,
O. D. Baldwin,	R. H. Pease,	John Parrott,
Jos. D. Grant,	Warren D. Clark,	Jacob Stern.